بسم الله الرحمن الرحيم

In this concise treatise our Shaykh highlights the most important stages and events that occurred during the life of the Prophet Muhammed ﷺ that every muslim should at least be aware of.

Imam Ibn Qayyim (may Allah have mercy upon him) said: " it is an obligation upon all who truly want good for themselves and love to attain salvation and happiness to know from the Prophet's ﷺ biography that which will exclude him from those who are ignorant of this..."

A Concise Biography of the Prophet ﷺ and His Special Traits



Haytham ibn Muhammad Sarhān

Translated by : Ibraheem Abu Tameem

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غفر الله له ولوالديه ولمن أعانه على إخراج هذا الكتاب

May Allah forgive our Shaykh and his parents and aid him in producing this work.

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فسح وزارة الإعلام

Introduction

بسم الله الرحمن الرحيم

All praise is due to Allah we praise Him, seek His aid, His forgiveness and we seek refuge from the evil of ourselves and our actions, whoever Allah guides none can misguide and whoever Allah leads astray none can guide. I bear witness that none is to be worshipped except Allah who has no partners and I bear witness that Muhammad is His servant and Messenger ﷺ. "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." 'Ali-'Imran: 102.' "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." 'An-Nisa: 1.' "O you who have believed, fear Allah and speak words of appropriate justice." "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment." 'Al-Ahzab: 70-71.'

To proceed:

These few words are essential for the one who has the slightest desire of learning about his Prophet ﷺ, his biography and his guidance. Ibn Al-Qayyim *may Allah have mercy upon him* said: "If the worshipper's happiness in this life and the next is related to the guidance of the Prophet ﷺ, then it is an obligation upon all who truly want good for themselves and love to attain salvation and happiness to know from his biography, guidance and affairs that which will exclude him from those who are ignorant of this and make him of those considered to be from among his followers. The people regarding this are of those who know little, much or are deprived and all bounty are in the hands of Allah - He grants it to whom He wills and Allah is the possessor of great bounty.

I ask Allah to grant us all love for the Prophet ﷺ and obedience to His commands and staying away from what He has prohibited us from O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Mohammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.

Part 1: His Guidance and Features ﷺ.

His Features ﷺ

His Lineage ﷺ	He ﷺ is Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hāshim ibn Abdul-Manāf ibn Qusayyi ibn Kilaab ibn Murrah ibn Ka'b ibn Luayyi ibn Ghālib ibn Fihr ibn Mālik ibn An-Nadhr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Mudhar ibn Nazār ibn Ma'addi ibn Adnān who is the son of Isma'eel ibn Ibrahim Al-khaleel ﷺ. He ﷺ has the best lineage among all of mankind and as mentioned in the hadeeth, Hiracle King of Rome said to Abi Sufyān رضي الله عنه "I asked you about His lineage? Then you mentioned, among you he is of good lineage and such is the case of messengers, they're sent among the lineage of their people.
Allah Chose Him.	The Messenger ﷺ said: "Verily Allah chose Kinanah from the sons of Isma'eel, He chose the Quraysh from Kinanah, He chose the tribe of Hashim from the Quraysh and He chose me from the tribe of Hashim. (Muslim).

His Names ﷺ

All the Messenger's ﷺ names are descriptions and not just purely names for acquaintances, but rather names derived from his characteristics that necessitate praise and completion.

Muhamad	This is the most famous of his names ﷺ and this name is mentioned within the Torah and it means: the one who is praised for his many good characteristics.
Ahmad	The one who praises Allah the most from the creation. Those in the heavens, earth and in the hereafter, will praise him for all his praiseworthy characteristics. It is also the name Eesa عليه السلام referred to him as.
Al-Mutawakkil	He was named this due to his reliance upon Allah in the most dependant way in order to establish and uphold the religion. No one has ever relied upon Allah as the Messenger ﷺ did.

His ﷺ Names

The Eradicator 'Al-Māhi'	The one who Allah used to eradicate disbelief. No one else has been used to put an end to disbelief as he ﷺ has.
The Assembler 'Al-Hāshir'	The one who mankind will be brought together under him, as if he was sent to assemble mankind and bring them together.
The Seal 'Al-'Aaqib'	The one who there is no prophet after him. He is the seal of all prophets.
The Successor 'Al-Muqaffi'	The one who followed the traces of those who proceeded him. Allah made him a successor of what the prophets and messengers before him were upon.
Prophet of repentance	The one who Allah used to open up the door of repentance upon mankind, thus they would be forgiven in a way none has been forgiven before. The Prophet ﷺ exceeded all in repenting and seeking forgiveness.
Prophet of fierce battle	The one who Allah sent to fight his enemies. No prophet along with their people has ever fought in the way of Allah like the Prophet ﷺ and his nation. No battle has ever been as fierce as the battles during his time.
Prophet of mercy	Allah sent the Prophet ﷺ as a mercy for all that exists and all of mankind received this mercy, as for the believers they attained the most complete form of mercy and as for the disbelievers from the people of the book, they lived under his ﷺ care and covenant.
The Opener 'Al-Fātih'	The one who Allah opened the door to guidance with after it had been shaken, opened the eyes of the blind, the ears of the deaf, the hearts that were covered. Allah also opened with him the lands of the disbelievers, the doors of Jannah and the ways to knowledge and righteous actions.

His ﷺ Names

The Trustworthy 'Al-Ameen': He ﷺ is the most deserving to have this name, he is the one who Allah trusted with his revelation and religion, he is trustworthy among the dwellers of the heavens and the earth, even the disbelievers of the Quraish named him the trustworthy one before he received prophethood.

Bearer of good news 'Al-Basheer': The bearer of glad tidings and reward for those who obey him and the warner of tormenting punishment for those who disobey him.

Master of the children of Adam: The Prophet ﷺ said: "I am the master of the children of Adam on the day of judgement and it is no boast…"

The illuminating light 'As-Siraj Al-Muneer': The one who brings light without burning, in contrary to 'wahhaaj' a type of light that comes with burning.

And He is 'Abdullah, meaning worshipper of Allah at the most unique level as He completed all levels of reverence and submission to Allah referred to as 'Ubudiyyah khaśśah'.

General Description

The most complete description of the Prophet ﷺ is how he described himself, He ﷺ said: "I am Muhammad, servant of Allah and his Messenger, I do not like that you raise me above my rank that Allah عز وجل has placed me at.

He ﷺ was the best of mankind in both creation and manners, Allah said: "And indeed, you are of a great moral character." 'Al-Qalam: 4' and A'isha رضي الله عنها said: "His moral character was the Quran" He acted upon it, observed its law, he was pleased with that which it was pleased with and angry with that which it was angry with.

Allah's close friend: He ﷺ said: "Indeed Allah took me as His close friend (khaleel) just as He took Ibrahim as His close friend.

Description of His ﷺ Creation

His Noble Body

Anas reported that Allah's Messenger ﷺ had a very fair complexion and (the drops) of his perspiration (sweat) shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of Allah's Messenger's palm ﷺ and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Allah's Messenger ﷺ.

Description of His ﷺ Creation

His Stature	Al-Baraa ibn ‘Azib رضي الله عنه said: “The Prophet ﷺ was of moderate height. I saw him wearing a red suit, and I did not see anything better than him.”
His Face	Ka’ab ibn Malik رضي الله عنه said: "When I greeted Allah's Messenger ﷺ whose face was glittering with happiness, for whenever Allah's Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face." And Al-Baraa رضي الله عنه was asked: was the Prophet’s ﷺ face like the sword? He said: No, it was like the moon.
His Hair	Anas ibn Malik رضي الله عنه said: “The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet was wavy, neither curly nor straight.”
His Eyes	Jābir ibn Samurah رضي الله عنه reported that Allah's Messenger ﷺ had a broad face with reddish (wide) eyes, and lean heels.
His Sweat	Anas ibn Malik رضي الله عنه reported that the Messenger of Allah ﷺ used to come to our house and nap and there was perspiration (sweat) upon his body. My mother brought a bottle and began to pour the sweat in that. When the Messenger of Allah ﷺ got up he said: “Umm Sulaim, what is this that you are doing?” Thereupon she said: “That is your sweat which we mix in our perfume and it becomes the most fragrant perfume.”
Seal of Prophethood	The Prophet ﷺ had the seal of prophethood between his shoulders, it was something distinct on his body like a birth mark. Jabir ibn Samurah رضي الله عنه said: “And I saw the seal near his shoulder, it was the size of a pigeon's egg and its colour was the same as that of his body.”

Description of His ﷺ Manners

His Companions Respect for Him

Amr ibn al- 'Aas رضي الله عنه said: "there was none dearer to me than the Messenger of Allah ﷺ and none was more sublime in my eyes than He, never could I pluck courage to catch a full glimpse of his face due to its splendour. So, if I am asked to describe his features, I cannot do that for I have not eyed him fully."

And 'Urwah ibn Mas'ud رضي الله عنه when describing him to the Quraish on the day of Hudaibiyyah (peace treaty) said: "By Allah I have never seen any king respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect."

His Manners with Allah

Abdullah ibn ash-Shikhkhir رضي الله عنه said: "and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: you are most endowed with excellence and superiority from among us. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil get you carried away.

His Courage

Ali ibn Abi Talib رضي الله عنه said: "when the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah ﷺ and no one was closer to the enemy than him."

His Fear of Allah

The Prophet ﷺ said: "…By Allah, I am more submissive to Allah and more afraid of Him than you…"

Goodness to His Family

The Prophet ﷺ said: "The best of you is the one who is best to his wife, and I am the best of you to my wives."

His Shyness

Abu Sa'id رضي الله عنه said, "The Prophet ﷺ had more modesty than a virgin in her tent. When he saw something he disliked, we noticed it in his face."

Chose the Easiest Option

A'isha رضي الله عنها said: "Whenever the Prophet ﷺ was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it.

Description of His ﷺ Manners

Never Took Revenge for Himself	A’isha رضي الله عنها said: “By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake.
Never Faulted Food	A’isha رضي الله عنها said: The Messenger of Allah ﷺ never expressed disapproval of food; if he desired it, he ate it, and if he disliked it, he left it alone.
He Accepted Gifts	A’isha رضي الله عنها narrated: “The Prophet ﷺ would accept gifts and He would give something in return."
Never Accepted Sadaqah	The Prophet ﷺ said: “the family of Muhammad ﷺ does not eat from sadaqah.
His Humility	‘Uqbah ibn ‘Amir رضي الله عنه said: “A man came to the Prophet ﷺ and his voice trembled out of awe as he spoke to him. The Prophet ﷺ said to him, “Be calm, for I am not a king. Verily, I am only the son of a woman who ate dried meat.”
Served His Family	Narrated Al-Aswad رضي الله عنه: I asked A’isha رضي الله عنها what did the Prophet ﷺ use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer."
He Did Not Pay Mind to the Ignorant	Allah's Messenger ﷺ said, "Does it not astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam).
His Truthfulness	Narrated `Abdullah ibn Mas’ud رضي الله عنه: Allah's Messenger ﷺ, The Truthful and Truly Inspired (as-Saadiqul-masduq) said...
His Manners With Those Who Served Him.	Anas رضي الله عنه narrated: I served Allah’s messenger for ten years, and he never said 'Uff' (an expression of disapproval) to me. He never said, 'why did you do that?' for something I had done, nor did he ever say, 'why did you not do such and such' for something I had not done.

Description of His ﷺ Manners

He ﷺ Never Stood Out Among His Companions

Anas bin Malik رضي الله عنه said: "While we were sitting in the Masjid, a man came on a camel and made it kneel in the Masjid, then he tied it and said to them: 'Which of you is Muhammad?' The Messenger of Allah was reclining amid his Companions, and we said to him: This white man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib.' The Messenger of Allah ﷺ said: 'I have answered you.' The man said; 'O Muhammad, I am going to ask you questions, and I will be harsh in asking; do not get upset. The man said: 'I adjure you by your Lord and the Lord of those who came before you, has Allah sent you to all the people?' The Messenger of Allah said: 'By Allah, yes.' He said; 'I adjure you by Allah, has Allah commanded you to offer five prayers each day and night?' The Messenger of Allah said: 'By Allah, yes.; He said: 'I adjure you by Allah, has Allah commanded you to fast this month each year? The Messenger of Allah said: 'By Allah, Yes.' He said: 'I adjure you by Allah, has Allah commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allah said. 'By Allah, yes.' The man said: 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimam bin Tha'labah, the brother of Banu Sa'ad bin Bakr."'

His Bread

'A'isha رضي الله عنها reported: The family of Muhammad ﷺ are to their fill bread made of barley for two successive days until Allah's Messenger ﷺ died.

His ﷺ Abstinence From The Worldly Life

Allah's Messenger ﷺ said, "I would not like to have gold equal to this mountain of Uhud, unless nothing of it - not even a single Dinar of it - remains with me for more than three days, except something that I would keep for repaying debts. I would have spent all of it (distributed it) amongst Allah's Slaves like this, and like this, and like this."

Never cursed

A'isha رضي الله عنها said: "It was not the nature of Allah's messenger ﷺ to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it."

Never Touched a Woman's Hand He Wasn't Married to

A'isha رضي الله عنها said: "…His ﷺ palm never touched the palm of a woman…"

‘Umar bin Khattab رضي الله عنه said: “I entered upon the Messenger of Allah ﷺ when he was (sitting) on a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a Sa’, and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: ‘Why are you weeping, O son of Khattab?’ I said: ‘O Prophet of Allah, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allah and His Chosen One, and this is what you have accumulated.’ He said: ‘O son of Khattab, does it not please you (to know) that (these things) are for us in the hereafter and for them in this world?’ He said: ‘Yes.’”

First Exam

false	true	Question:
☐	☐	The happiness of the slave in this world and the hereafter is connected to the guidance of the Prophet ﷺ.
☐	☐	The messengers were sent to their own people (same lineage).
☐	☐	His best description ﷺ is how he described himself. He said ﷺ: "I am Muhammad, the servant and messenger of Allah سبحانه وتعالى."
☐	☐	Allah سبحانه وتعالى gathered in His Messenger all high and noble manners and characteristics and gave him from knowledge and virtues in which there is victory, success and happiness in this world and the hereafter, that which He has not given anybody else.
☐	☐	He ﷺ was illiterate, he could not read nor write, nor did he have any human teacher.

1. The best in lineage was: Yunus ibn Mata ﷺ☐ Muhammad ibn Abdullah ﷺ☐
2. His names ﷺ are all descriptions ☐, pure names without meaning ☐, derived from characteristics that necessitate praise ☐, all of the above ☐, only the 1st and 3rd answers ☐.
3. His character was the Quran means: he was happy for its happiness ☐, he was angry for its anger ☐, all the above ☐.
4. Khalilul Allah (the close friend of Allah): Ibrahim ﷺ☐, Muhammad ﷺ☐.
5. the Prophet ﷺ had a very fair complexion: wheatish ☐, white ☐, extremely white ☐.
6. The purest fragrance: Misk ☐, the Prophet's ﷺ sweat ☐.
7. The Prophet ﷺ: was tall stature ☐, medium stature ☐.
8. The seal of prophet hood was: between his shoulders ☐, resembles his body ☐, like a pigeon's egg ☐, all of the above ☐.

From the Quraish	Isma'eel	from the tribe of Hashim	Kinānah	Allah chose:
☐	☐	☐	☐	Kināna from the children of…
☐	☐	☐	☐	And Quraish from…
☐	☐	☐	☐	Children of Hashim from…
☐	☐	☐	☐	His Prophet ﷺ from

Highest grandfather	Grandfather before highest	Great grandfather	Grandfather's name	Father's name	his name	**His lineage ﷺ:**
☐	☐	☐	☐	☐	☐	Hāshim
☐	☐	☐	☐	☐	☐	'Abdul-Muttalib
☐	☐	☐	☐	☐	☐	'Abdullah
☐	☐	☐	☐	☐	☐	Muhammad
☐	☐	☐	☐	☐	☐	Isma'eel
☐	☐	☐	☐	☐	☐	Ibrahim

As-sirāj	Al'Aaqib	Ahmad	Muhammad	**Match the following:**
☐	☐	☐	☐	The one who praises his lord the most.
☐	☐	☐	☐	The one who illuminates without burning.
☐	☐	☐	☐	Has many praiseworthy characteristics.
☐	☐	☐	☐	There is no prophet after him, he is the seal of prophethood.

Fear of Allah	Creation & character	Relations	Smell	Hands	**He ﷺ was:**
☐	☐	☐	☐	☐	Best of people
☐	☐	☐	☐	☐	Softest
☐	☐	☐	☐	☐	Purest
☐	☐	☐	☐	☐	Best
☐	☐	☐	☐	☐	Most severe

Gifts	Charity	For himself	Food	For Allah	**He ﷺ was:**
☐	☐	☐	☐	☐	Not takes revenge
☐	☐	☐	☐	☐	Takes revenge
☐	☐	☐	☐	☐	Does not mention faults
☐	☐	☐	☐	☐	Accepts and gives back more
☐	☐	☐	☐	☐	Does not accept

His ﷺ Guidance in Dress, Eating and Drinking

His ﷺ Preferred Colours	White was one of his ﷺ favourite colours and he ﷺ said: "The best of your garments are the white ones, so wear them and shroud your dead in them."
His Clothes	He ﷺ would wear that which was easy regarding his clothing, sometimes he would wear cotton or wool or sometimes linen. He ﷺ always began with his right when putting on his clothes.
Moderation in Dress	Some of the Salaf said: We disliked two types of clothing, boastful expensive clothing and clothing that looked lowly and old as if to show asceticism. Abdullah ibn Umar رضي الله عنه narrated: The Prophet ﷺ said: If anyone wears a garment for gaining fame, Allah will clothe him in a garment of humiliation on the Day of Resurrection and then set it ablaze in the fire. This is because he intended to be boastful with pride and arrogance, so Allah punished him for this. Ibn Umar رضي الله عنه also narrated: The Prophet ﷺ said: He who trailed his garment (below his ankles) out of pride, Allah would not look at him on the Day of Resurrection.
His ﷺ Food	He ﷺ never used to refuse what was available nor cause burden regarding what wasn't available, nothing from the pure good things was presented to him except that he ate it, unless it was something he personally disliked, if so He would leave it without prohibiting it from others. A'isha رضي الله عنها said: "The Messenger of Allah ﷺ never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.
How He ﷺ Ate	- Most of his food was placed on the ground on a place set for food. - He used to eat with three fingers. - He would not eat lying down. - He would say 'bismillah' to start eating and 'alhamdulillah' when finished. - After finishing his food, he would lick his fingers.
His ﷺ Drink	- He ﷺ would drink sitting, furthermore, he disliked for a person to drink standing up unless they were unable to sit. - He would share his drink to those on his right even if the eldest were on his left.

His ﷺ Marital Life

"The Messenger of Allah said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer.'"

- He used to divide between his wives their nights, housing and maintenance.
- A'isha رضي الله عنها said: When Allah's Messenger ﷺ intended to go on a journey, he would cast lots among his wives. Then, he would take with him the one who was chosen by the lot and he would not make up for the others.
- His life with his wives was the best cohabitation and best of manners and moral character.
- He would send groups of the girls from the Ansar to play with A'isha and if she had a hobby she liked that had no prohibition within it he allowed her to continue enjoying it.
- He would lay in the lap of A'isha and recite Qur'an even if she was on her monthly cycle.
- Whilst on her cycle he would tell her to wear a lower garment and they would enjoy one another.
- He would kiss her whilst he was fasting.
- From his kindness and good character, he facilitated for her to have fun and play, raced with her during their travels on feet twice and once wrestled playfully whilst they were both leaving the house.
- The Messenger of Allah ﷺ would not come (back) to his family by night. He used to come in the morning or in the evening (before dark) and He generally forbade that a person surprised their family at night when returning from travel.

How He ﷺ Slept

- When the Prophet ﷺ wanted to go to bed, he would say "in the name of Allah I live and I die.
- Whenever the Prophet ﷺ went to bed at night, he would cup his hands together and blow over them after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, he would then rub his hands over whatever parts of his body he was able to, starting with his head, face and front of his body. He would repeat this process three times.
- When the Messenger of Allah ﷺ wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from your punishment on the day when you raise up your servants.
- When the Prophet ﷺ woke up he would say "all praise is for Allah who gave us life after causing us to die and to him is the return." Then he would brush his teeth using the miswak.
- He ﷺ would sleep the first part of the night and stand in prayer the last part of the night, sometimes he would stay up to attend to matters benefitting the muslims.
- His ﷺ eyes would sleep however his heart remained awake.
- No one used to wake him up until he ﷺ woke up himself.
- He ﷺ was the most balanced in his sleep, he neither slept too long nor too short and this is the most beneficial type of sleep.

How He ﷺ Dealt With Others

- He ﷺ would joke with the people but only speak the truth in his jokes.
- He ﷺ would make puns based on the truth.
- He ﷺ would advise and seek advice.
- He ﷺ would visit the sick, follow the funeral procedures, accept invitations, he would walk with the poor, less able and needy and attend to their needs.
- He ﷺ heard poetry in praise of him so he compensated the poet, even though this praise was small in comparison to his many good qualities and as for the praise of others then most of this is false.
- He ﷺ mended his own sandals with his hands as well as his clothes and his bucket, he milked his sheep, deloused his garment, served himself and his family and carried bricks with his companions when building the masjid.
- At times, he ﷺ tied a rock to his stomach from hunger and at times he was full.
- He ﷺ hosted guests and was hosted.
- He ﷺ received hijāmah (cupping) on the middle of his head, the back of his foot, al-akhda'ayn (two points on either side of neck) and his ankle.
- He ﷺ was treated with medicine, he cauterized but never sought it, he performed ruqyah but never sought it for himself, he protected the sick from what would harm them.
- He was the best of the people in his dealings and if he borrowed anything, he would give back more than what he borrowed.

How He ﷺ Walked

- He ﷺ had the quickest yet best and calmest walk.
- He ﷺ was faster than his companions walking, they would become fatigued trying to catch up with him.
- He ﷺ would sometimes walk barefoot or in sandals.
- The companions would often walk with him ﷺ and he would be at the back of them.
- He ﷺ would walk with his companions individually or as a group.

His ﷺ Remembrance of Allah

He ﷺ was the most complete of people in mentioning and remembering Allah, rather all his speech was in remembrance of Allah and that which He loves. He ﷺ would mention Allah when he woke up, when he started to pray, when he left his house, when he entered the masjid, in the morning and the evening, when putting clothes on, when he entered the house or left it, when entering the place to relieve oneself, before and after performing ablution, when he heard the call to prayer, when sighting the new moon, before and after eating and when sneezing…

Sunnah of the Natural Disposition		
	Various Acts of Sunnah	The Messenger of Allah ﷺ said: Ten acts are the acts according to fitrah (natural state): clipping the moustache, letting the beard grow, using the tooth-stick, cleansing the nose (Al-Istinshaq) with water, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth. (Editor's note: For a point of benefit, the tenth point is "circumcision").
	Starting With the Right	He used to like to start with the right when putting on the shoes, when walking, in his purification, when giving and taking something, when eating and drinking, however he would use his left when relieving himself and the likes or removing any impurity.
	Hair	The Prophet either cut all of his hair or left all of it.
	Siwak	The Prophet loved using the miswak, he would use it whilst fasting and when not fasting, after waking up, when performing ablution, just before the prayer, when entering the home. He would use a type of branch called 'araak'.
	Perfume	The Prophet loved perfume and used it much.
	Beard and Moustache	The Prophet ﷺ said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.
	Time	Anas said: "A time limit was set for us, by the Messenger of Allah ﷺ, regarding trimming the moustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days," on one occasion he said: "Forty nights."

His ﷺ Speech	
	- A'isha رضي الله عنها said: "The Messenger of Allah ﷺ did not speak quickly like you do now, rather he would speak very clearly, unmistakably, thus those who sat with him would memorize it." - Whenever the Prophet ﷺ said something, He would repeat his words thrice so that the meanings would be understood fully and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice. - He ﷺ did not speak when there was no need however when he spoke, he spoke concisely, with few words with great and significant meaning. - He ﷺ never spoke about matters that did not concern him, rather he spoke about things he hoped to gain reward from. - He ﷺ never spoke indecently, nor did he engage himself in the use of obscene language. Nor was he loud.

<table>
<tr><td rowspan="3">His ﷺ Guidance in Speaking, Sermon, Crying and Laughing</td><td>His Laugh</td><td>His ﷺ laugh was a smile, the most he laughed was a smile in which you could see his molar teeth.</td></tr>
<tr><td>His ﷺ Cry</td><td>- He ﷺ never used to make noise or raise his voice when he cried, however his eyes would shed tears and a humming sound could be heard from his chest.
- Sometimes he would cry out of mercy for the deceased or fear or sympathy for his ummah, sometimes he would cry from the fear of Allah or upon hearing the Quran.</td></tr>
<tr><td>His ﷺ Sermon</td><td>- He ﷺ gave the sermon (khutbah) either standing on the ground or the pulpit or from his riding beast.
- Jabir رضي الله عنه said: When Allah's Messenger ﷺ delivered the sermon, his eyes became red, his voice rose, and his anger increased to the extent that he was like the one giving a warning against the enemy.
- Whenever He ﷺ gave the khutbah he would start by praising Allah.
- He ﷺ would address the people any time it was necessary and for their benefit.</td></tr>
</table>

Second Exam

False	True	Questions:
☐	☐	If he ﷺ would wear his clothes he would start from the right.
☐	☐	He ﷺ would mostly eat on a tablecloth on the floor.
☐	☐	If he ﷺ travelled or returned, he would not enter upon his family at night and he would prohibit this.
☐	☐	He ﷺ tied a rock to his stomach due to thirst and hunger.
☐	☐	He ﷺ performed ruqyah on others but did not request it.
☐	☐	The Prophet ﷺ did not do any actions of the people of wiswas (whispers of shaytan) such as repeating actions numbers of times.
☐	☐	He was sent with 'AlHaneefiyyah' its opposite is shirk and making haram that which is halal.
☐	☐	He ﷺ had 7 children, 4 sons and 3 daughters.
☐	☐	All his ﷺ children are from Khadeejah رضي الله عنها.
☐	☐	All of his ﷺ children passed away before him.
☐	☐	There is no dispute that he ﷺ passed away leaving 9 wives: A'isha, Zaynab bint jahsh, Hafsah, Umm Salamah, Safiyyah, Umm Habeebah, Maymunah, Sawdah and Juwairiyah رضي الله عنهن.
☐	☐	Allah sent Jibreel with greetings to Khadeejah and this is a virtue specific to her and not given to any other wife.

1. The most beloved of colours to the Prophet ﷺ was: White ☐, Black ☐, Any colour ☐.
2. His ﷺ clothing: He did not wear wool ☐, He wore cotton and linen ☐, He wore whatever he had ☐, first and second only ☐.
3. His clothing: Expensive high quality ☐, Very cheap to asceticism (abstaining from the dunya) ☐, Moderate in the middle ☐.

1. He ﷺ would say Bismillah and Alhamdulillah: At the beginning ☐, End ☐, beginning and end of his meal ☐.
2. He ﷺ mostly drank: Sitting ☐, standing ☐, Both ☐.
3. He ﷺ said: "Beloved to me from this world: Women ☐, Perfume ☐, both ☐.
4. He ﷺ also said: "The coolness of my eyes was in: Paradise ☐, Prayer ☐, Both ☐.
5. His ﷺ way with his wives was good: Living ☐, Manners ☐, Both ☐.
6. Anas ibn Maik said: we were given a time limit with regard to trimming the mustache, shaving the pubic hairs… not to leave them more than…: 30 days ☐, 40 days ☐, 50 days ☐.
7. His ﷺ guidance on shaving the head: Shave a part and leave the rest ☐, Shave all or leave all ☐.
8. The Prophet ﷺ loved the siwak, he would use it: Whilst fasting ☐, Not fasting ☐, Both ☐.
9. His ﷺ laugh: Was all smiling ☐, most of it smiling ☐.
10. He was sent to: All of mankind ☐, All of jinn and mankind ☐.
11. The best daughter (generally): Fatimah ☐, Zaynab ☐.
12. Revelation was revealed to him ﷺ whilst in the lap of … only: A'isha ☐, Hafsah ☐, Umm Salamah ☐.

The sick	The poor, weak and widows in need.	An invitation.	The funeral.	**He ﷺ would:**
☐	☐	☐	☐	Visit
☐	☐	☐	☐	And witness
☐	☐	☐	☐	And answer
☐	☐	☐	☐	Walk with

His family and himself	His shoes with his hands	His thobe with his hands	Bricks to build the masjid	His sheep	**He ﷺ would:**
☐	☐	☐	☐	☐	Would mend
☐	☐	☐	☐	☐	Mend
☐	☐	☐	☐	☐	Milk
☐	☐	☐	☐	☐	He served
☐	☐	☐	☐	☐	Carry

The moustache	The beard	Pubic hair	Armpits	Nails	**From the natural disposition:**
☐	☐	☐	☐	☐	Trimming
☐	☐	☐	☐	☐	Lengthening
☐	☐	☐	☐	☐	Cutting
☐	☐	☐	☐	☐	Plucking
☐	☐	☐	☐	☐	Shaving

That which is present	He left it without prohibition	Except that he ate it	That which is absent	**His ﷺ mannerism in eating:**
☐	☐	☐	☐	Would not reject
☐	☐	☐	☐	Would not order
☐	☐	☐	☐	Anything halal and pure presented to him
☐	☐	☐	☐	If he disliked it

Three	With all five	With one finger	Food	If he finished	**He ﷺ would:**
☐	☐	☐	☐	☐	Eat with his fingers
☐	☐	☐	☐	☐	Lick them
☐	☐	☐	☐	☐	He was more noble than
☐	☐	☐	☐	☐	The proud person eats
☐	☐	☐	☐	☐	The greedy eats

His Special Traits

From His ﷺ Special Traits

Trait	Description
Sent with Pure Tawheed and Tolerance.	Ibn Al-Qayyim رحمه الله said: the sending of the Prophet ﷺ combined between pure tawheed (al-hanifiyyaah) and tolerance (ease) in the religion and the opposite of this is shirk and making that which is halal haram.
Sent to Jinn and Mankind	The Prophet ﷺ said: “I have been sent to all of mankind whereas the Prophets before me were sent to their own people."
His Book and His Da’wah	Allah said: “Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness’s into the light by the permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.” Ibrahim: 1.
His Signs	The biggest of his ﷺ signs is the Qur’an and no prophet or messenger before was given a sign except that he was given something similar to it.
Ruling of he who hates him	A disbeliever major disbelief Allah says: “Indeed, your enemy is the one cut off.” Al-Kawthar: 3.
Loving him is a part of faith	The Messenger of Allah ﷺ said: None of you is a believer until I am dearer to him than his child, his father and the whole of mankind.
Allah’s friend	The Messenger of Allah ﷺ said: “Allah has taken me as a close friend (Khalil) as He took Ibrahim as a close friend.”
One of the prophets of strong determination (Ulul-‘Azmi)	Allah said: “And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.”
His ﷺ knowledge	The Prophet ﷺ said: Am I not the most knowledgeable about Allah. And Allah said: Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me."

From his ﷺ special traits		
	ruling of those who obey or disobey him ﷺ.	Allah said: Say, [O Muhammad], "If you (really) love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." Ali–Imran: 31. And So do not weaken and do not grieve, and you will be superior if you are [true] believers. Ali-Imran: 139. The Prophet ﷺ said: "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger ﷺ! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." He also said: "Allah has humiliated whoever goes against my command."
	His ﷺ nation	Allah said: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." Ali-Imran: 110. The Prophet ﷺ said: By Him in Whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise.
	His ﷺ town	His land was Mecca, Allah said: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds." Ali-Imran: 96-97. Makkah is a sacred place as the Prophet ﷺ said: "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection." And it is for the muslims until the day of resurrection as the Prophet ﷺ said: "There is no emigration (from Makkah to al·Madinah) after the conquest of Makkah."
	His ﷺ Qiblah	His direction of prayer was towards the Ka'bah however it used to be towards Baitul-Maqdis. Allah said: "We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]." Al-Baqarah: 144. The Masjid al-Haram (Makkah) is the first masjid to be placed on the earth, Abu Dhar رضي الله عنه said: "I asked the Messenger of Allah ﷺ about the mosque that was first set up on the earth. He said: Masjid Haram." Allah's Messenger ﷺ said: "He who came to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly, would return (free from sin) as on the (very first day) his mother bore him."

From His ﷺ Special Traits	His ﷺ Qiblah	The Prophet ﷺ said: a prayer in the Masjid Al-Haram is equivalent to one hundred thousand prayers and a prayer in my masjid is equivalent to a thousand prayers and a prayer in Baitul-Maqdis is equivalent to five hundred prayers. The Prophet ﷺ said: "No (religious) journey is to be undertaken except to (pray in) the three mosques: The Sacred Mosque (Makkah), the Aqsa Mosque (Jerusalem), and this Mosque of mine (al-Madinah)." He ﷺ also said: "when you go to relieve yourselves, do not face the Qiblah or turn your backs towards it."

His Family.

His ﷺ 7 Children 3 Sons and 4 Daughters

[1]Al-Qasim and this was his kunya.

[2] Zaynab رضي الله عنها.

[3] Ruqayyah رضي الله عنها.

[4] Umm Kulthum رضي الله عنها.

[5] Fatimah رضي الله عنها.

[6] ‘Abdullah also nicknamed At-Tayyib and At-Taahir.

[7] Ibrahim, he was the son of Mary the Coptic who was the Prophet’s ﷺ concubine, all of his other children were from Khadeejah رضي الله عنها no other wife of his bore any children of his.

All of the Prophet’s ﷺ children passed away before him except for his daughter Fatimah رضي الله عنها, she passed away six months after the Prophet ﷺ and Allah raised her rank for her patience and seeking the reward until she was considered to be the best of women and best of the Prophet’s ﷺ daughters.

All of his ﷺ daughters reached Islam and migrated with him ﷺ.

His ﷺ 11 Paternal uncles

1. Hamza رضي الله عنه leader of the martyrs.
2. Al-‘Abbās رضي الله عنه
3. Abu Tālib, ‘Abdu-Manāf
4. Abu Lahab, ‘Abdul-‘Uzza
5. Az-Zubair
6. ‘Abdul-Ka’bah
7. Al-Muqawwim
8. Dirār
9. Qutham
10. Al-Mugheerah, nickname Hajal.
11. Al-Ghaydaq, his name is Mus’ab.

None of his ﷺ uncles accepted Islam except Hamza and Al-‘Abbās رضي الله عنهما

His ﷺ 6 Paternal Aunties				
	2. Umm Hakeem al-baydā'u		1. Safiyyah, Umm Az-Zubair ibn 'Awwām رضي الله عنه	
	6. Umayma	5. Urwā	4. Barra	3.'Aatika

سَمْعَةُ صَخْرُ حَجَزْ Acronym of His ﷺ Wives		
	حجز	(al-haa, ح) = Hafsa bint 'Umar ibn Al-Khattāb رضي الله عنها. (al-jeem, ج) =Juwayriyyah bint Al-Hārith رضي الله عنها. (az-zaay, ز) = Zaynab bint Jahshin رضي الله عنها+ Zaynab bint Khuzayma رضي الله عنها.
	صخرُ	(as-sād, ص) = Safiyyah bint Huyayyi ibn Akhtab رضي الله عنها. (al-khaa, خ) = Khadijah bint Khuwaylid رضي الله عنها. (ar-raa, ر) = Umm Habiba Ramla bint Abi Sufyān رضي الله عنها.
	سمعة	(as-seen, س) = Sawda bint Zam'a رضي الله عنها. (al-meem, م) = Maymuna bint Al-Hārith رضي الله عنها. (al-'ayn, ع) = A'isha bint Abi Bakr رضي الله عنها. (al-haa, ه) = Umm Salama Hind bint Abi Umayya رضي الله عنها.

Khadeejah رضي الله عنها	The first of the Prophet's wives was Khadeejah bint Khuwaylid Al-Qurashiyyah Al-Asadiyyah رضي الله عنها, he married her before prophet hood while she was forty years old, the Prophet didn't marry anyone else until after she had passed away, all of his children were from her except for Ibrahim. Khadeeja aided the Prophet when he received prophet hood and fought and defended him both emotionally and financially. Allah sent as-salaam (greetings) to her by way of Jibreel and this was specific to her and not to any other woman other than her. Shepassed away three years before the Islamic migration.
Sawdah رضي الله عنها	The Messenger of Allah married Sawdah bint Zam'a Al-Qurashiyya shortly after the death of Khadeejah, she is the one who gifted her nights to A'isha.

A'isha رضي الله عنها	The Messenger of Allah then married A'isha As-Siddeeqah bint As-Siddeeq, the one who Allah freed of the slanders against her from above the seven heavens, the most beloved to the Prophet. A'isha was presented to the Prophet in a dream in a piece of silken cloth by an Angel who said this is your wife. The Messenger of Allah married A'isha in the month of Shawwal when she was six years old and consummated the marriage when she was nine, during the first year of hijrah, she is the only virgin the Messenger of Allah married and the only woman who the Prophet received revelation whilst on her lap. She was the most beloved of the creation to the Messenger, her innocence was sent down from the heavens and the Ummah (Muslim nation) is in consensus that the one who slanders her is a disbeliever. She is the most knowledgeable woman, even the senior knowledgeable companions would seek her verdict in religious matters.
Hafsah رضي الله عنها	The messenger then married Hafsah bint 'Umar ibn Al-Khattāb, she had embraced Islam with her first husband Khunais ibn Hudhāfa As-Sahamiyy, she also migrated with him to Al-Madinah, he passed away right after the battle of Uhud, so the Messnger of Allah ﷺ then married her.
Zaynab bint Khuzaymah رضي الله عنها	He ﷺ then married Zaynab bint Khuzaymah ibn Al-Hārith Al-Qaysiyyah from the tribe Banu Hilāl ibn 'Aamir. She had passed away only two months after marrying the Messenger ﷺ and was also given the nickname 'Mother of the needy'.
Umm Salamah رضي الله عنها	He ﷺ then married Umm Salamah Hind bint Abi Umayya Al-Qurashiyyah Al-Makhzumiyyah, Abu Umayya's name was Hudhayfa ibn Al-Mugherah. Umm Salamah was the last one to die from the Prophet's wives, she died in the year sixty-two after hijrah.
Juwayriyyah رضي الله عنها	He ﷺ also Married Juwayriyyah bint Al-Hārith ibn Abi Dirār Al-Mustaliqiyyah, she was from the captives of Banu Al-Mustaliq, she had come to the Messenger seeking his assistance in buying her freedom, so he fulfilled this for her and married her.

Zaynab bint Jahsh رضي الله عنها

Then the Messenger ﷺ married Zaynab bint Jahshin from the tribe Banu Asad ibn Khuzayma, she is also his cousin from his paternal aunt Umayma. In her regard, the following verse was revealed: "So when Zayd had no longer any need for her (divorced her), We married her to you…" al-Ahzab 37. With this she used to boast to the other wives of the Prophet ﷺ saying: "you were all married off by your families, whilst Allah married me off from above the seven heavens."

From those things special about her, Allah was her guardian and gave her away in marriage, she passed away in the beginning of 'Umar ibn Al-Khattāb's caliphate. She initially was married to Zayd ibn Hāritha whom the Prophet had adopted. When Zayd divorced her Allah married her to the Prophet to show the Ummah the permissibility of marrying the former wives of your adopted children.

Umm Habeebah رضي الله عنها

He ﷺ then married Umm Habeebah, Ramlah bint Abi Sufyān Sakhr ibn Harb Al-Qurashiyyah Al-Amawiyyah, he married her while she was in Abyssinia as a migrant, the king Najāshi payed her dowry of four hundred Dinār, she was then escorted to the Messenger from there. She passed way during the rule of her brother Mu'āwiyah.

Safiyyah رضي الله عنها

He ﷺ then married Safiyyah bint Huyayyi ibn Akhtab head of the tribe Banu An-Nadeer from the descendants of Hārun ibn 'Imrān the brother of Musa, therefore she was the daughter of a prophet and the wife of a prophet. She was one of the most beautiful women, she had become a captive so he freed her and made this her dowry which then became a practice of Sunnah.

Maymunah رضي الله عنها

He ﷺ then married Maymunah bint Al-hārith Al-Hilaliyyah, she is the last of the Prophet's wives whom he married after returning to Makkah to perform 'Umrah.

There is no dispute that when the Prophet ﷺ passed away, nine of his wives still lived. The first of them to follow after his death was Zaynab bint Jahshin who died 20AH. The last of his wives to pass away was Umm Salamah in the year 62AH during the caliphate of Yazeed ibn Mu'āwiyah.

Part 2: His ﷺ History

Before Prophethood

His ﷺ birth		The Messenger ﷺ was born in Makkah in the year of the elephant (the year in which Abraha invaded Makkah with an army of elephants), on Monday in the month Rabi'ul-Awwal 53 years before hijrah corresponding to the year 571 C.E. the event of the army of elephants and Allah restraining them was a tribute to the Prophet and his sacred house (Kaba).
His ﷺ father		'Abdullah ibn 'Abdul-Muttalib, he passed away before the Prophet ﷺ was born, therefore the Prophet ﷺ was born an orphan.
His ﷺ mother		Aminah bint Wahab from the tribe Banu Zuhrah, she passed away before the Prophet ﷺ was seven years old.
His ﷺ carers		After his mother passed away, He was then placed in the care of his grandfather 'Abdul-Muttalib who passed away while the Prophet ﷺ was eight years old, he was then placed in the care of his paternal uncle Abu Tālib whose name is 'Abdu-Manāf.
His ﷺ Foster Mothers	Thuwaybah	The slave of Abi Lahab, she also nursed Abu Salamh 'Abdullah ibn 'Abdul-Asad Al-Makhzumiy with the milk for her son Masruh, she also nursed the Prophet's uncle Hamzah ibn'Abdul-Muttalib.
	Halimah As-sa'diyyah	She nursed him from the milk of her son 'Abdullah brother of Anisah and Judhāmah better known as Shayma, the children of Al-Hārith ibn 'Abdul-'Uzza ibn Rafā'ah As-Sa'diy, his uncle Abu Sufyān was also nursed with him.

His ﷺ Wet Nurses	Halimah bint Abi Dhu'ayb As-Sa'diyyah	Thuwaibah slave of Abu Lahab	His mother Aminah
	Shaymah	The daughter of Halimah and foster sister of the Prophet ﷺ, she is the one who came to him among the delegation of the Hawāzin (a tribe from among those who wanted to fight against the Prophet after the conquest of Makkah) so he spread his garment for her to sit down, observing her rights as his foster sister but also wet-nurse.	

His ﷺ wet nurses

Umm Ayman

Barakah Al-Habashiyya, the Prophet ﷺ had inherited her from his father and she had been his wet-nurse. The Prophet ﷺ married her to Zayd ibn Hārithah and she then bore their son Usāmah ibn Zayd. She is also the one who Abu Bakr and ‘Umar visited after the death of the Prophet while she had been crying, so they said to her: why do you cry? Surely what Allah has for the Prophet is better. She replied: I know that what Allah has the Prophet is better and that he is now in a better situation, however I cry because the revelation has stopped coming from the heavens!! This caused them both to also cry with her.

His ﷺ work

He ﷺ used to tend to sheep and this was a reason for his level of patience and mercy and concern towards the needy and weak.
The Messenger of Allah ﷺ said: "Every Prophet that Allah sent herded sheep (at one time or another) ". He was asked: "Even you?" He replied, "Yes, I tended them for a few carats for the people of Makkah."

Business and marriage

When He ﷺ was twenty-five years old, he left for Syria for business, after he returned he married his first wife Khadeejah bint Khuwailid رضي الله عنها.

Building the Ka’bah

When He ﷺ was thirty-five years old the Ka’bah had been destroyed so the Quraish decided to rebuild it and distributed different duties among the different tribes of the Quraish, however when it came to the corner of the black stone they began to dispute who would lift the black stone back to its place, this dispute continued for up to four or five nights until they agreed the next man to enter the masjid would judge between them, this man was the Prophet. He commanded each tribe to hold a corner of a piece of cloth with the black stone on top of it and when they raised it he placed it in its correct place himself.

Seclusion

A’isha رضي الله عنها said: “the love of seclusion was bestowed upon him. He ﷺused to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days.” And the hatred for idols and religion of his people was bestowed upon him and nothing was more hated to him than this.

Start of Revelation

When He ﷺ reached forty years of age, the light of Prophethood was shining over him and Allah honoured him with his message on a Monday.

A’isha رضي الله عنها said: The commencement of the Divine Revelation to Allah's Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusion, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadijah again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "Then the Angel held me (forcibly) and pressed me till I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not." (96.1-5). Then Allah's Messenger ﷺ returned with that experience; and his heart was pounding till he came upon Khadijah (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he relayed the story to Khadijah and said "O Khadijah! I was afraid for my life.” Khadijah said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, treat your guests generously and assist those who are stricken with calamities." Khadijah then took him to Waraqa bin Naufil, the first cousin of Khadijah. Waraqa had converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet ﷺ then described what he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young and could live up to the time when your people will drive you out." Allah's Messenger ﷺ asked, "Will they really drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for some time.

His ﷺ Prophethood

The Prophet ﷺ said: "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment) ... until the fifth verse (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Stages of Revelation

1. Good true dreams	This was how the revelation started and A'isha رضي الله عنها said: "the revelation came to Allah's Messenger ﷺ in the form of good dreams which came true like bright daylight."
2. Revealed directly to his heart	Sometimes the Angel would come to him and reveal directly to his heart without the Prophet ﷺ seeing him, as He ﷺ said: "the faithful spirit (Jibreel) blew into my heart and informed me…"
3. Angel in form of a man	The Prophet ﷺ said: "sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says." Sometimes the companions were present during this time.
4. Ringing bell	Allah's Messenger ﷺ said: "Sometimes it is revealed like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. A'isha رضي الله عنها added: "Verily I saw the Prophet ﷺ being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)." Had he been on his mount it would kneel down to the ground whilst he ﷺ was on it.
5. Angel in natural form	Sometimes the Prophet ﷺ saw the Angel in his natural form when receiving the revelation, this occurred twice as Allah mentioned in surah An-Najm.
6. Inspiration from Allah	This is what Allah revealed directly to him ﷺ from above the seven heavens during the night of ascension (laylatul-mi'raaj), such as the prayer and other than this.
7. Speech of Allah	When Allah spoke to him ﷺ directly without an Angel as a mediator just as Allah spoke directly to Musa عليه السلام.

First revelation	
	The first five verses of surah al-'Alaq: "Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous – Who taught by the pen – Taught man that which he knew not."

Stages of Da'wah			
	3. Warn his people.	2. Warn his close family.	1. Prophecy
	4. Warning those whom no warner has come to before and that is all the Arabs.		
	5. Warning all who received the message from Jinn and mankind until the end of time.		

levels of Da'wah	
	1. **Secret Da'wah:** this continued for the first three years.
	2. **Da'wah in the open:** when he was commanded to: "Then declare openly what you are commanded…" Al-hijr 94.

The first believers		
	From the men: Abu Bakr As-Siddeeq.	From the women: Khadeejah bint Khuwalid.
	From the youth: 'Ali ibn Abi Tālib	From the freedman: Zayd ibn Hārithah
	From the salves: Bilāl ibn Rubāh Al-Habashi	

Those who proceeded in Islam.	
	From the early ones to believe in him after those who we mentioned, were his family, then 'Uthmān ibn 'Affān, Talhah ibn 'Ubaydillah, Az-Zubair ibn Al-'Awwām, Sa'd ibn Abi Waqqās, 'Abdur-Rahman ibn 'Awf, Khabbāb ibn Al-Aratti, Suhaib Ar-Rumiy, 'Ammār ibn Yāsir and his mother Sumayyah, Abu 'Ubaidah 'Aamir ibn Al-Jarrāh, 'Uthmān ibn Madh'un, Abu Salamh ibn 'Abdul-Asad and 'Utbah ibn Ghazwān رضي الله عنهم أجمعين.

Meccan Period

The disbelievers harm of the Prophet ﷺ and his companions

When the polytheist saw the truthfulness of the Prophet's ﷺ da'wah and the people gathering around him, they harmed the believers in the worst of ways, examples of their transgressions include:

- Rumours that the Prophet ﷺ was a magician to make people flee from him and fear him.
- Rumours that he was mentally unstable, for the people to deem him foolish.
- Rumours that he was a liar, yet this was void as he was known to them as being most truthful and trustworthy before Islam.
- Mockery of the Prophet ﷺ and the message he came with.
- Provoking, agitation and making a lot of noise whenever he came to call the people to Islam, so the people would turn away from listening to the revelation and what he came with of truth.
- Warning those who came from outside of Makkah for pilgrimage against the Prophet ﷺ.
- They physically caused harm to the Prophet ﷺ, for example 'Uqba ibn Abi Mu'eet when he dragged the Prophet ﷺ by his garment almost chocking him until Abu Bakr رضي الله عنه pushed him away from the Prophet ﷺ or when he threw intestines of a she-camel over the Prophet ﷺ then his daughter Fatimah removed it from him.
- Their attempts to kill the Prophet ﷺ, they offered his uncle Abi Tālib to exchange him for 'Amāra ibn al-waleed so they could kill him. They also attempted to kill him when he wanted to make hijra.
- Punishing and torturing those they deemed weak from the believers like putting the large rock on Bilal's stomach or as they did with the family of 'Ammār ibn Yāsir and other than them.

Migration to Abyssinia

When the number of muslims increased and the disbelievers began to fear them, the oppression towards the muslims increased greatly, so the Prophet ﷺ permitted the muslims to migrate to Abyssinia and said: "Indeed there is a king there under whom no one is oppressed."

Migration to Abyssinia		
Migration to Abyssinia	The first migration	Twelve men and four women migrated to Abyssinia, from them was ‘Uthman ibn ‘Affān رضي الله عنه, he was the first to leave with his wife Ruqayyah رضي الله عنها daughter of the Prophet ﷺ. They settled within Abyssinia in the best vicinage (living as good neighbours). Soon after false news came to them that the people of Quraish had embraced Islam, so they returned to Makkah. However, when they saw that the situation was much worse than before, some of them had returned to Abyssinia whilst another group had entered Makkah and received severe harm from the Quraish, from among them was ‘Abdullah ibn Mas’ud.
	The second migration	This time there were eighty-three men and eighteen women, they settled with An-Najāshi the king of Abyssinia in the best of circumstances. When this reached the Quraish, they sent ‘Amr ibn ‘Aas and ‘Abdullah ibn Abi Rabee’a with a squad to plot against them with An-Najāshi, however Allah threw their plots back against them (they were unsuccessful).
Islam of ‘Umar and Hmazah		In the 6th year after Prophethood Hamza ibn ‘Abdul-Muttalib (the Prophet’s uncle) embraced Islam, Hamza was known as the strongest of Quraish. Allah gave strength to the Prophet ﷺ with him. Then ‘Umar ibn Al-Khattāb accepted Islam by the virtue of the Prophet’s supplication and the believers gained strength and were safe from the Quraish.
Abu Talib’s mountain path		The harm directed towards the Prophet ﷺ from the Quraish intensified, the Prophet and his family were confined to the mountain path of Abi Tālib for three years, ‘Abdullah ibn ‘Abbās was born here. The disbelievers had caused the Prophet ﷺ great harm during this time until the Prophet ﷺ came out of confinement at the age of forty-nine.
Death of Abu Talib and Khadeejah		A few months later the Prophet’s ﷺ uncle Abu Tālib passed away at the age of eighty-seven, then shortly after this Khadeeja passed away and the harm of the disbelievers towards him intensified.
Setting out for Ta’if		The Prophet ﷺ set out to Ta’if with Zayd ibn Hāritha to call them to Allah, they stayed there a number of days however the people rejected the message and harmed the Prophet ﷺ expelling him and stoning him until blood poured from his ankles. The Prophet ﷺ left them and headed back to Makkah where he entered under the protection of Al-Mut’im ibn ‘Adiyy.

‘Addas’s Islam	On His ﷺ journey back, he met ‘Addās who was Christian who believed in him and embraced Islam.
Belief of the Jinn	He ﷺ also came across a group of Jinn at a place called ‘Nakhla’, seven of them from the people of Naseebeen, they had heard the Qur’an and embraced Islam.
The night journey	He ﷺ was then taken by night to masjid Al-Aqsa and then ascended with above the heavens to Allah, Allah spoke directly to him and obligated upon him the five daily prayers.
Presenting Islam to the tribes	The Prophet ﷺ remained in Makkah calling the different tribes to Allah, he would present himself to them every season seeking aid to propagate the message of Allah and they would be rewarded with paradise in return. However none of them accepted except the Ansar. Allah had saved this as an honour for the Ansar. The message had reached six of them in Makkah and they answered the call of Allah and his messenger and returned to Al-Madinah and called their people to Islam until Islam spread among them so much so there was no house except the Messenger of Allah was mentioned therein.

The Ansar and the pledge of ‘Aqabah	The first pledge of allegiance	The following year, twelve men from the Ansar, five of them from the first six, came to Makkah and pledged allegiance to the Prophet ﷺ with the same terms that were upon the women as mentioned in Surah Mumtahinah at al-‘Aqabah in Mina, they then returned to Al-Madinah.
	The second pledge of allegiance	The following year seventy-three men and two women came and they were from the people of the first pledge, they pledged allegiance to the Messenger of Allah ﷺ to protect him just as they protect their women, children and own lives. After this the Prophet ﷺ travelled to them in Al-Madinah with his companions and chose from them twelve chiefs.

Madani Period

Permission to migrate

The Prophet ﷺ permitted his companions to migrate to Al-Madinah, so they left in secret as not to be noticed, the first of them was said to have been: Abu Salama ‘Abdul-Asadi Al-Makhzomi or Mus’ab ibn ‘Umair, when they came to the Ansar, the Ansar gave them shelter and aided them and Islam spread within Al-Madinah.

Later the Messenger of Allah ﷺ was allowed to migrate, he left out on a Monday in the month Rabi’ul-awwal, at this time he was fifty-three years old, with him was Abu Bakr, ‘Amir ibn Fuhaira (freed slave of Abu Bakr) and their guide ‘Abdullah ibn Urayqt Al-Laythy. The Prophet and Abu Bakr took shelter for a few days in the cave ‘Thawr’ and then continued their journey via the coast.

The Prophet ﷺ entering Al-Madinah

When the Prophet ﷺ and those with him reached Madinah it was Monday 12th Rabi’ul-awwal, they stayed in Quba, the highest point of Al-Madinah, here they spent fourteen days with ‘Amr ibn ‘Awf.

The first masjid in Islam

They built masjid Quba, ‘Umar ibn Al-Khattāb said: “The Prophet ﷺ would go to Masjid Quba every Saturday either walking or riding.” The Prophet also said: “praying in Masjid Quba is like performing ‘Umrah.”

Building the Prophet’s ﷺ masjid

The Prophet ﷺ then rode through the streets of Madinah on his she-camel, the people of Al-Madinah asking him to come and stay with them and reaching for his camel, he would say: “leave her for she has been commanded.” She stopped at the place of his masjid today, this spot belonged to Sahl and Suhail two young boys from the tribe Banu An-Najjār. At this point he would stay with Abu Ayyub Ansari, then they built his masjid in the same spot with bricks and palm branches. After this he ﷺ built his house and houses of his wives next to the masjid, the closest house to his masjid was A’isha’s where he moved to from Abu Ayyub’s house seven months later.

Brotherhood

After building the masjid, the Prophet ﷺ made brotherhood between the Muhajirun who were ninety and the Ansar (who were a lot more in number than the Muhajirun). They would inherit from each other until the battle of Badr.

The Jews

When the Prophet ﷺ came to Al-Madinah and the Jews saw him, they knew he was the Messenger of Allah in truth mentioned in the Torah, however despite that only a few of them embraced Islam, from them was their most learned ‘Abdullah ibn Salaam. The Prophet ﷺ drew up a separate covenant between the tribes of the Jews from them Banu Qenuqa’ and Banu An-Nadeer and Banu Quradha.

Qiblah changed

After the prayer was obligated during the night journey, the Prophet ﷺ used to pray towards Baitul-Maqdis, however he wanted to change the direction of prayer to the Ka’bah, he would turn his face towards the heavens hoping for this, so Allah sent down: We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. Al-Baqarah 144. Then in the second year after hijrah the Qiblah was changed to the Ka’bah.

Permission to fight

After the Prophet ﷺ became settled in Al-Madinah and the Ansar had protected him, Allah sent down: Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is able to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." Al-Hajj 39-40. Here Allah permitted for the believers to fight the polytheists.

Some of the first battles were between squadrons and tribes or clans.

Battle of Badr

In the second year after hijrah during Ramadan, the Prophet ﷺ left out with three hundred plus men from the believers in pursuit of a caravan of the Quraish returning from Syria, however Abu Sufan diverted off route and shaytan provoked the Quraish to come and fight the believers. Both the believers and the Quraish met at Badr and this was the big battle of Badr that was also referred to as ‘yawmul-furqan’ (the day of criterion).

When the two armies encountered each other, the Prophet ﷺ supplicated in humility to Allah, so Allah aided the believers with Angels who fought alongside them, Allah granted them victory over the disbelievers raising the word of Allah. During this battle seventy of the disbelievers were killed and fourteen of the believers were martyred.

Battle of Qaynuqa	In the third year Banu Qaynuqa broke the covenant, the Prophet ﷺ ordered the muslims to besiege them for fifteen nights, once they surrendered the Prophet ﷺ expelled them and they were seven hundred in number.
Battle of Uhud	The battle of Uhud was in the month of Shawwal, the Quraish had come to seek revenge for their loss at Badr, they had come to Al-Madinah with about three thousand men while the Prophet ﷺ and his companions came out with seven hundred men and had been abandoned by the hypocrites. The attack for the muslims was at the beginning of the day, then Allah tested the muslims and the polytheists attacked targeting the Messenger of Allah ﷺ wounding him and breaking his tooth. At that time, the angels fought with him and seventy of the companions were martyred, from them Hamza ibn ‘Abdul-Muttalib and Mus’ab ibn ‘Umair and Anas ibn An-Nadr and Handhala Al-Ghaseel and other than them. Talha ibn ‘Ubaydillah fought so well that day the Prophet ﷺ said: “Paradise is obligatory for Talha.” The Prophet ﷺ and the muslims headed back to the mountain where Allah protected them from the enemies. The day of Uhud was a testing time for the believers, Allah tested them and made clear to them the hypocrites and honoured those who were martyred. After the battle, the Prophet ﷺ heard that the Quraish have come out again to exterminate the muslims, so he headed towards them with the believers and what they had of wounds, however when the muslims arrived at Hamra’al-Asad the Quraish heard this and fled back to Makkah.
4th year after hijrah	In the fourth year there was an incident at Bi’r Ma’una where seventy of the companions who were most knowledgeable of the Quran were killed. And there was also the battle of Banu An-Nadeer of those whom the Prophet besieged until Allah placed fear in their hearts and then expelled them from Al-Madinah. Surah Al-Hashr was revealed about them.
Battle of Mureesi’	In the fifth year the Prophet ﷺ left out to fight Bani Al-Mustaliq and returned victorious, during this journey Tayammum was legislated. The slander against mother of the believers A’isha also occurred though she was pure, this was very intense upon her and the Prophet until Allah revealed her innocence in surah An-Nur and those who spread the rumours were lashed.

Battle of the combined forces

The battle of the Trench occurred in the month of Shawwāl during the sixth year after hijrah, the Jews pledged support to the Quraish and anyone else who swore oath to fight the Prophet ﷺ and his companions. The Quraish joined forces with Banu Sulaim, Banu Asad, Fazārah, Ashja' and other than them, they came to Al-Madinah with ten thousand men.
Salmān Al-Fārisi advised the Prophet ﷺ to build a trench that would protect them from the combined forces. The Prophet set out with three thousand men. He used the mountain of Sal'a as a protection from behind and the trench as a protection in front of him. The Prophet ﷺ had entered a pact with the tribe Banu Quraydah, however they broke the covenant and joined the combined forces fighting against the Prophet ﷺ. The Prophet ﷺ then sent Nu'aym ibn Mas'ud to the combined forces and deceived them within their own ranks and caused them to split. Allah then sent an army from the wind demolishing their camps turning upside down their cooking pots, they were shaken by the winds and fear entered their hearts until they fled and abandoned the battle having attained nothing from their plots.
The Prophet ﷺ then returned to Banu Quraydah and appointed Sa'd ibn Mu'ādh as the one to judge their affair.
This is the battle that surah Al-Ahzāb had been revealed about.

Peace treaty

In the sixth year after hijrah the Prophet ﷺ set out with one thousand four hundred of his companions in order to perform 'Umrah, when they had reached Al-hudaibiyyah the Quraish prevented them from entering Makkah and sought truce with them to leave off fighting for ten years, this was a great victory for the muslims as Allah said: "Indeed, We have given you, [O Muhammad], a clear conquest." 'Al-Fath: 1'.
This peace treaty allowed the muslims to return to Makkah the following year to perform 'Umrah, so they returned the following year in the month of Dhil-Qa'dah and performed 'Umrah al-Qadaa' (making up for last year).

Battle of Khaybar

Twenty days after the Prophet's ﷺ return from Al-Hudaybiyyah, he set out for Khaybar north of Al-Madinah, here they besieged the Jews for twenty days and fought fiercely until the Jews became certain of their own destruction and pleaded for peace. The Prophet ﷺ then allowed them to farm the land for payment of half its fruits and grain.

Ja'far's arrival

While the Prophet ﷺ was in Khaybar Abu Hurayrah came to Al-Madinah having embraced Islam, Ja'far ibn Abi Tālib the Prophet's ﷺ cousin and those with him had returned from Abyssinia and met the Prophet in Khaybar, they were also joined by Abu Musa Al-Ash'ari and his people رضي الله عنهم.

Battle of Mu'tah

The battle of Mu'tah occurred during the eighth year after hijrah because Sharahbeel ibn 'Amr Al-Ghassāni murdered the Prophet's ﷺ envoy (messenger) on route to the king of Rome. The Prophet ﷺ then readied a force of three thousand men under the command of Zayd ibn Hārithah رضي الله عنه. The Prophet ﷺ said: "If Zayd falls in battle then Ja'far ibn Abi Tālib take charge however if he falls in battle then let 'Abdullah ibn Rawāhah take charge رضي الله عنهم." Heraclius King of Rome and those who allied with him from the Arabs set out with two hundred thousand men. The two forces met in battle and all those given command by the Prophet ﷺ were martyred, then the command was handed to Khālid ibn Al-Waleed رضي الله عنه he lead the muslims well and they were able to retreat safely from their enemy and the enemy of Allah.

The great conquest of Makkah

During the same year Banu Bakr (those who entered a pact with the Quraish) attacked Banu Khuzā' (they were in a pact with the Prophet ﷺ) and the Quraish aided them secretly. When this reached the Prophet ﷺ, he was determined to conquer Makkah. Abu Sufyān came to Al-Madinah to speak to the Prophet ﷺ however he refused to hear anything from him, so Abu Sufyān spoke to Abu Bakr, 'Umar and 'ali to speak with the Messenger of Allah ﷺ, however they all refused. The Messenger of Allah ﷺ asked Allah to blind the Quraish, so they wouldn't know of him coming to them, Allah answerd this supplication and the Prophet ﷺ left out with ten thousand men until they entered Makkah.

Just before they conquered Makkah the Prophet's ﷺ unlce Al-'Abbās embraced Islam. When they conquered Makah from the things the Prophet ﷺ said was: "Whoever enters Abu Sufyān's house will be safe, whoever enters the masjid will be safe and whoever closes his door will be safe." The Prophet ﷺ didn't fight anyone except for those attempted to fight him, or a few who harmed him ﷺ and harmed the muslims deeming their blood lawful.

When the Prophet ﷺ entered Makkah he circuled the Ka'bah not in the state of ihram, he then called 'Uthmān ibn Talhah and took the key for the Ka'bah and destroyed all the idols then returned the key to 'Uthmān.

After Makkah was conquered many embraced Islam, all the tribes came to the Prophet ﷺ embracing Islam.

Destroying the idols

After conquering Makkah, the Prophet ﷺ sent his companions to destroy the idols and temples around Makkah. He sent ‘Amr ibn ‘Aas رضي الله عنه to destroy Suwa’ and sent Sa’d ibn Zayd رضي الله عنه to destroy Manah and sent Khālid ibn Al-Waleed رضي الله عنه to destroy Al-‘Uzza and sent At-Tufayl رضي الله عنه to destroy Dhil-Kaffayn and sent Ali رضي الله عنه to destroy the idol Tay’.

Battle of Hunayn

When the tribe Hawāzin heard of Makkah being conquered, they gathered to march towards the Prophet ﷺ taking with them all their wealth, women and off-spring. The Prophet ﷺ set out towards them with twelve thousand men, the muslims were amazed by their large number until they reached the Valley of Hunayn. The Hawāzin sprang towards the Muslims suddenly like one man, this caused many of the muslims to flee out of fear except for the Prophet ﷺ, his family and a small group of the Muhajiroon (those who migrated to Al-Madinah), and whowever Allah made firm from those who believed until they returned and fought with the Prophet ﷺ. Allah made them victorious over their enemy and the people of Hawāzin fled to Ta’if.
After this fourteen men from the tribe Hawāzin, who had embraced Islam, came to the Prophet ﷺ requesting their families from among the captives, the Prophet ﷺ and his companions fulfilled their request.

Battle of Ta’if

After dealing with the Hawāzin the Prophet ﷺ was determined to invade Ta’if, when they arrived at Ta’if they besieged their fort for eighteen days, they then left after no fighting had taken place.

Battle of Tabuk

In the ninth year the expedition of Tabuk (the difficult expedition) took place, it was during the hottest days, the days of shelter and fruits. This was the hardest time for the people to set out. When the Prophet ﷺ wanted to set out he encouraged the companions to give in charity, ‘Uthmān رضي الله عنه gave three hundred camels with their saddle blankets and one thousand Dinar, the Messenger ﷺ then said: “whatever ‘Uthmān does after this day, no harm shall come to him,” the rest of the companions gave according to their ability.

Most of the hypocrites stayed behind abandoning the Prophet ﷺ along with three of the best companions without any excuse, Ka’b ibn Mālik, Hilāl ibn Umayyah and Mirārah ibn Ar-Rabi’, they all sought pardon from the Prophet ﷺ when he returned to Al-Madinah, Allah sent down about them the following verse: “And [He also forgave] the three who were left behind [and regretted their error]” ‘At-Tawbah: 118’. Allah had forgiven the three companions due to their truthfulness, however Allah shamed and blamed the hypocrites in the same Surah and sealed their hearts. This Surah was also referred to as ‘the exposure’ for how it exposed the hypocrites.

Battle of Tabuk

During this expedition, the Prophet ﷺ made and wrote treaties with Ayla, the people of Jarba, Adhrah and Ukaydar that they would pay al-jizyah (taxes) to live under the covenant of the muslims. The Prophet ﷺ stayed in Tabuk for eighteen days then left because no fighting had taken place.

When he returned to Al-Madinah Allah commanded him to destroy the masjid of the hypocrites: “And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before…” the Prophet ﷺ destroyed the masjid and this was last expedition the Prophet ﷺ participated in himself.

The delegations

After the expedition of Tabuk, many tribes embraced Islam in delegations, so much so, that year was named the year of delegations. All the tribes were coming to Prophet ﷺ proclaiming their Islam, from them were the delegations of Banu Tameem and their leader ‘Atārid ibn Hājib At-Tameemiy, Tai and their leader Zayd Al-Khayl, ‘Abdul-Qays and their leader Al-Jārud Al-‘Abdiy and also Banu Haneefah and among them was the liar Musaylimah who later tried to claim prophet hood.

Abu Bakr’s Hajj

During the ninth year after hijrah, the Prophet ﷺ sent Abu Bakr to Makkah in charge of those performing Hajj, the Prophet ﷺ sent ‘Ali رضي الله عنه to recite the beginning of Surah At-Tawbah to the people and disregard the treaties of the polytheists, he also announced that no polytheist (mushrik) would be allowed perform Tawāf (circulating of the Ka’bah) nor circulate the Ka’bah naked as they used to do in the days of ignorance.

Farewell pilgrimage

In the tenth year after hijrah the Messenger of Allah ﷺ performed the farewell pilgrimage (hajjatul-wida’), many muslims from various tribes and towns set out with the Prophet ﷺ reaching a hundred thousand in number.

He ﷺ taught them the rituals of hajj and delivered a sermon on the day of ‘Arafah reading the verse: “This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.” ‘Al-Mā’idah: 3’. He also informed them that the religion was now complete and advised them to hold on firmly to the Sunnah and prohibited between them their blood, wealth and honour, this was the farewell advice from the Prophet ﷺ.

Delegation of Usāmah

In the month of Safar during the eleventh year after hijrah, the Prophet ﷺ prepared an army to fight the Romans, Usāmah ibn Zayd رضي الله عنهما was placed in command, the army left out and reached the cliff Al-Jurf (three miles outside Al-Madinah) then they heard of the Prophet’s ﷺ illness.

Summary of His ﷺ Expeditions

Summary of his battles, invasions and delegations

All the Prophet's ﷺ invasions, delegations and squadrons occurred after hijrah over ten years. As for his squadrons and delegations there was roughly sixty of them, as for the expeditions then there were twenty-seven of them, the Prophet ﷺ himself fought in nine of them: Badr, Uhud, Al-Khandaq, Al-Quraydah, Al-Mustaliq, Khaybar, Conquest of Makkah (Al-Fath), Hunayn and Ta'if, parts of the Quran were revealed regarding some of these battles:

Expeditions revealed in the Quran

Battle of Badr: Surah Al-Anfāl was revealed about this and named surah Badr.

Battle of Uhud: the end of surah Ali-'Imran from: "And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud]" 'Ali-'Imran: 121' until near the end of the surah was revealed about this battle.

Battles of Al-Khandaq, Quraydah and Khaybar: the middle of Surah Al-Ahzab was revealed about these battles.

Battle of Banu An-Nadeer: Surah Al-Hashr was sent about this battle.

Battle of Al-Hudaybiyyah, Khaybar and Al-Fath (conquest of Makkah): surah Al-Fath and Surah An-Nasr referred to these three battles.

Battle of Tabuk: verses from surah At-Tawbah were revealed about this expedition.

The Prophet ﷺ was injured only in the battle of Uhud, the angels fought alongside him in the battle's Badr, Uhud and hunayn. The angels came and shook the polytheists and broke down their forces during the battle Al-Khandaq (the trench), the Prophet ﷺ threw gravel in their faces so they fled. The conquest of Makkah occurred throughout two battles: Badr and Hunayn. The only battle they used catapults was in Ta'if. They took fort with the trench, as advised by Salmān Al-Fārisi رضي الله عنه in one battle that was against the combined forces.

His Illness & Death ﷺ

His illness & death.

Allah gave the Prophet ﷺ the choice of remaining in this worldly life or meeting Allah and Jannah (paradise), so he chose Jannah, he ﷺ then became seriously ill and requested from his wives that he be treated and nursed at A'isha's house رضي الله عنها, they permitted this. When he was no longer able to lead the prayer, he commanded Abu Bakr رضي الله عنه to lead the people a sign that he would be successor after the Prophet ﷺ. On Monday 12th Rabi'ul-Awwal year eleven after hijrah, he ﷺ went out to the people while they were praying Fajr, he lifted the curtain and opened the door so they could see him, he signaled for them to complete the prayer whilst smiling at them. Then as the morning intensified the Prophet ﷺ passed away, his death was the biggest affliction upon the believers and they were extremely saddened by his ﷺ death. The people then gathered and pledged allegiance to Abu Bakr رضي الله عنه, no one differed with this decision as they knew his virtue over the people and being from among the earliest to embrace Islam.

The Prophet ﷺ was then washed and shrouded in three white garments to be buried in the place he passed away, in the room of the mother of the believers A'isha رضي الله عنها. That this is what Allah legislated for his prophets, they are to be buried in the same place they passed away. Both mankind and Jinn send the salutations and blessings of our Lord upon him ﷺ. We bear witness that he ﷺ fulfilled his obligation, advised the nation and fought in the cause of Allah in the best manner, so may Allah reward him on behalf of his nation the reward a prophet would receive on behalf of their nation and all praise is due to Allah lord of all that exists.

Conclusion:

Hassān ibn Thābit رضي الله عنه the Prophet ﷺ poet said:

O! Allah gather us together with our Prophet, in a garden of paradise praised by the eyes of envy, record us there in the highest rank of Jannah, O! Allah the Most High and Owner of everything, Allah and those around his throne and the good people send salutations upon the blessed Ahmad.

Third Exam

false	true	Questions:
☐	☐	He ﷺ tended to sheep, the reason for his patience and mercy towards the weak.
☐	☐	When he ﷺ reached 40 years old the light of prophet hood was shining on him and he was honoured with the message from Allah.
☐	☐	The harm from the Quraish intensified so they were besieged in the mountain path of Abi Talib for three years, by the time they came out the Prophet ﷺ was 49 years old.

1. He was born: In Makkah ☐, Year of the elephant ☐, 53 years before hijrah ☐, All the above ☐.
2. When revelation began: Seclusion was made beloved to him ☐, It came as a good dream ☐, All the above ☐.
3. How many stages of revelation are there? Five ☐, Seven ☐, Three ☐.
4. The stages of Da'wah were: Two ☐, Three ☐, Five ☐.
5. He was then taken by night to masjid AL-Aqsa in spirit and flesh, then he was taken above the heavens in …: Flesh ☐, Spirit ☐, Flesh and spirit ☐.
6. The first masjid in Islam: Al-Haram ☐, The Prophet's masjid ☐, Al-Aqsa ☐, Quba ☐.
7. The Qiblah direction changed: In Makkah before hijrah ☐, 2nd year after hijrah ☐, 3rd year after hijrah ☐.
8. The battle of Badr was in Ramdan in what year? 2nd after hijrah ☐, third after hijrah ☐.

Abu Bakr As-Sideeq	Zayd ibn Haritha	Bilal ibn Rabah	'Ali ibn Abi Talib	**First believers**
☐	☐	☐	☐	From the men
☐	☐	☐	☐	From the youth
☐	☐	☐	☐	From the freedmen
☐	☐	☐	☐	From the slaves

7 years	‘Abdullah ibn ‘Abdul-Muttalib	About 8 years	‘Abdul-Muttalib	Abu Talib	**Those who took care of him as an orphan**
☐	☐	☐	☐	☐	After his mother died his grandfather …
☐	☐	☐	☐	☐	Then he died while he ﷺ was …
☐	☐	☐	☐	☐	Then his uncle
☐	☐	☐	☐	☐	Died while the Prophet was 7 years
☐	☐	☐	☐	☐	His mother died before he completed

One battle	9 of them	27	60	10 years	**His ﷺ battles and expeditions**
☐	☐	☐	☐	☐	All of the invasions, delegations and battles happened after hijrah over a period of
☐	☐	☐	☐	☐	The squadrons and delegations were roughly ... number
☐	☐	☐	☐	☐	How many expeditions were there
☐	☐	☐	☐	☐	He ﷺ participated in …
☐	☐	☐	☐	☐	He ﷺ was injured in

Summary of "The beneficial means to a happy life"

- The author: Abdurrahman Ibn Naasir As Si'di (1307 – 1376 AH); From the most prominent Islamic scholars of his era; And one of the well-grounded imams (in knowledge)
- Reason for authorship, when the shaykh travelled to Lebanon – during a medical journey (in the year 1373 AH) – he read the book, "How to stop worrying and start living" by Dale Carnegie; he was impressed by it, hence writing a book with a similar theme

1) Belief in Allah ta'ala and doing righteous actions: Belief will lead you to patience, happiness and contentment with what Allah has ordained.
2) Excellence to the creation with speech and actions; goodness brings forth goodness and repels evil.
3) Occupying (oneself) with [good] deeds and beneficial knowledge: It distracts the heart from thinking about things that worry you.
4) Occupying ones' thoughts with daily tasks: so do not become saddened by what has passed, nor worry about the future, for verily the prophet صلى الله عليه وسلم would seek refuge in Allah from worry and sadness.
5) Increasing in the remembrance of Allah: For the remembrance of Allah produces contentment and tranquility of the heart.
6) Enumerating the apparent and hidden blessings of Allah; for it brings about gratitude and removes grief.
7) Looking at the one who is lower than you allows you to thank Allah for what you have, and removes your grief and sadness.
8) Forgetting the past; because you are not able to regain the past. Thus busying yourself with it is pointless and futile.
9) Supplicating to Allah; such as supplicating for the rectification of your religion, your worldly affairs, and the affairs of the hereafter – as mentioned in the hadith
10) To always expect the worst; because when the worst does happen, it reduces the negative effects.
11) To not overthink in delusions and imaginations; for delusions produce bad thoughts, and make you assume negativity, which is a means of depression and illnesses
12) Having trust in Allah and relying upon Him; "Whoever relies upon Allah, He is sufficient for Him." (65:3)

13) Accepting the shortcomings of others, and having patience upon their harm; every person has shortcomings, or things we dislike so look at their positive side rather than their negative
14) Do not busy yourself with trivial matters; just as you are able to settle with calamities, it is more rightful for you to not be concerned with vain matters.
15) Life is short; the true life (even if short) is a life of happiness and contentment, so do not shorten it with depression and unhappiness.
16) There is no reality to most of your worries; Indeed most of the things which you are worrying about have not occurred so do not allow unlikely possibilities to overtake the likely ones.
17) Do not become concerned with what people say; for the harms of the people are upon themselves. Nonetheless if you become busy with them then you will harm yourself just as they are harming themselves.
18) Your life follows your thoughts; so if your thoughts are beneficial for your religion or your worldly affairs then you will have a happy life and be content or else the opposite will occur.
19) Do not expect people's gratitude; if you do good to those who have a right upon you or those who do not have a right upon you then this is a transaction between you and Allah, so do not care about the absence of their gratitude to you.
20) Busy yourself with that which benefits you; for the harmful affairs produce grief and sorrow, so seek aid in beneficial actions.
21) Strive to complete your affairs immediately; for the delayed affairs will gather upon you with your future affairs and you will become preoccupied with them.
22) Prioritise; start with the most important then the most important and choose that which you are most inclined towards, so that you may not fall into discontentment or boredom; and seek counsel for you will not regret seeking counsel.

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